

# CHILD Mayor.

*Jovis quinto die Octobris, 1699.  
Annoque Regni Regis Wil-  
helmi Tertii, Angliæ, &c.  
Undecimo.*

**T**HIS Court doth desire Mr. Staynoe to  
Print his Sermon Preach'd at Christ-  
Church on St. Matthew's Day last, before the  
Lord-Mayor, Aldermen, and the Gover-  
nours of the severall Hospitals of this City.

**GOODFELLOW.**

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(127)

# A S E R M O N

Preach'd upon

*St. Mattheu's Day, 1699.*

Before the Right Honourable the

## L O R D M A Y O R,

A N D T H E

Right Worshipful and Worshipful the  
G O V E R N O R S of all the

C I T Y - H O S P I T A L S,

A T

Chrift-Church , *London.*

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By T H O M A S S T A Y N O E.

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L O N D O N :

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S E R M O N

St Matthew's Day, 1800

FORD MAYOR

Right Worshipful and Worthy

Magistrate

AT

THE

ST. MATTHEW'S CHURCH

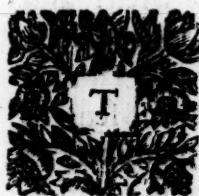
1800

By the Rev. Mr. Ford



Psalms 145. 9.

*The Lord is good to all; and his  
tender mercies are over all his  
Works.*



THE Psalmist in the Text does expressly Assert and Display Gods goodness and tender Mercies to all his Creatures: Which Our Saviour enlarges and improves, when he bids us behold the Fowls of the Air; which though they Sow not, neither do they Reap, nor gather into Barns, yet are Fed by our Heavenly Father; And then by putting the Question, Are ye not much better than they? does strongly imply, that he will do at least as much for the supply of the wants and necessities of Men: with more to the same purpose, which you may find in the 6th. chap. of St. Matthew, and in several other places, which we need not reckon up.

For it is sufficient for our present design ( and we have sufficient ground for such design from our *Text* ) to make it good, that God has *taken* care of, and made sufficient Provision for the Support and Maintenance of *all* Men in the World, and particularly of the *Poor* and *Needy*.

In order to which we take notice in the First Place, and in General, That God hath given the Earth to the Children of Men; and that we all stand bound to make good such his Donation in the full extent and latitude of it: which is, that all the sons of Men, to whom the gift is made, may be partakers of such gifts. For your more full and comprehensive understanding of which, I would desire you to take notice of these following Particulars.

*First*, That God has given the Earth, that is the Use, Product, Fruits, and Profits of it to the Children of Men. This appears ( First ) by matter of fact, because we find Man ( who is the Creature of God as well as the Earth is so ) in the actual possession of such Earth; and because we also find him endowed with such Powers and Faculties, that all other things, which the Earth does produce, are  
in

in subjection to him, and at his disposal. By which as it appears, that Man is the Tenant, and in actual possession of the Earth; So, if it be but granted, that the Earth is the Lords and the fulness thereof ( which we shall at present take for granted, because we take it for granted that he made it ) then the Conclusion is Easy and Natural, That Man's possession of the Earth, and his Right and Title to such possession, comes from God, and that therefore God gave the Earth to Man.

But if we should fail in such our way of Reasoning; yet we have a more full confirmation of this Point, and that too by an express Deed of Gift made to Man by God himself, when he bids him be Fruitful and Multiply, and replenish the Earth, and subdue it; *And have dominion over the fish of the sea, and over the fowl of the air, and over every living thing, that moveth upon the earth;* with more to the same purpose recorded in the beginning of *Genesis*. And pursuant hereunto the *Psalmist* tells us, in the 115. *Psal.* and v. 16. That God hath given the earth to the children of men. Now a Deed of Gift from God, and that recorded by God himself, must needs be good; and therefore without any more to do, we shall conclude

conclude in general, That God gave the Earth, that is, ( as we said before ) the Use, Product, Fruits and Profits of it, to Man.

*Secondly*, I would have you consider, that when God gave the Earth to Man, he did not give it to this Man, or to that Man, exclusive of all the rest; but that he gave it to Mankind in general, and that by so doing he gave it to every Man whom he should at any time make to dwell upon the face of it. And this is notorious, because he has Created every particular Man with such natural wants which must be supplied from the Earth; and because he has furnished the Earth with such a quantity of Provisions, as are abundantly sufficient for all the Men in it. Now, where the *Wants* of all are Created by *Him*, who Creates the *Supplies*; and where the *Supplies* are sufficient to *answer* to such Wants; there the bare donation of such Supplies is a sufficient Argument of the extent of such Donation: that is, it proves, that such Donation was designed and intended to all. There is therefore no doubt, but that every Man in the Earth has a Right and Title to so much of the Fruits and Products of it, as may be sufficient for the supply of his Natural Wants, and that

too by the tenor of that general Charter by which God gave the Earth to the Children of Men.

*Thirdly*, God has by the Inabilities and Disappointments, or Providential defeats of many Men, put it out of their power to gain to themselves the *Possession* of such their Right and Title before they have it; or to *recover* such their Possession when they have *lost* it. For though he has in general given every Man a *Right* to so much as his Natural Wants *require*; yet he has not by any particular Assignment *allotted* to every Man such a *separate* Portion of those things which shall *Answer* to such Wants; but has left such division to be made by every Man's Wit, Parts, Power, or Industry, by Humane Laws, or by his own particular and over-ruling Providences. By which perhaps it may seem at present, that his general Grant, as to such Men, is of no Use or Benefit. For what benefit can it be to any Man, that he has a *Right* to have his Natural Wants *supplied*, when by reason of Inability, Disappointments or Providential Defeats, he cannot obtain the *actual Possession* of such his Right, and so his Wants are still *continued*? I would desire you therefore to consider in the

*Fourth Place*, That God to make good his general Donation in the full Extent and Latitude

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of it, that is, so that it may reach the Case of every particular Man, has ordained his Law of Love and Charity. Now by such his Law his Wisdom has so contrived things, that those Natural Wants of any particular Men, that cannot be supplied by *themselves*, shall be supplied by *others*; and so what we do not receive immediately from the *Fountain*, we shall derive from the *Stream*. And though things may to inconsiderate People seem to have been better ordered, had God in the division of the Fruits and Profits of the Earth allotted to every particular Man the Possession of his *own* Portion, and so had put his necessary Provisions and Supplies in his *own* Hand, and by consequence in his own Power: Yet it must be confessed, that such an Imagination comes from a short-sightedness in the Wisdom of the Divine Providence; because it is Notorious, that that Wisdom has by such an unequal distribution of the good things of this World so ordered Affairs, as to provide, that *Goodness*, *Mercy*, and *Charity* may be mixed with the *Plenty* of those that abound; and that *Gratitude*, *Humility*, and *Patience*, may be mixed with the *Poverty* of those that want; and that by that means he has made provision for the *Souls*, as well as the *Bodies* of both. And it must be confessed still further, that such a comprehensive provision



provision is worthy the *Love* and *Bounty* of a God, and (when things are rightly considered) of his *Wisdom* too. For from this unequal distribution of his *Blessings* arises that Regular and Beautiful Subordination in Mankind, from which all *Governments* whatsoever, and all the *Blessings* of such *Governments* do flow: And so, what Inconsiderate men may think an *Hardship* to some, a prudent examination of the matter will pronounce to be a *Blessing* to all, because an Universal Harmony is the happy Result of the particular Varieties and Inequalities.

And what is thus true of the unequal distributions of *Wealth* among the Children of Men, will be found to be so also of all other the unequal Distributions of any other Endowments that come from the Supreme and Universal Benefactor. For though he may give more *Wisdom*, or more *Power*, or more *Favour* and *Interest* to one Man than to another; yet his Law of *Love* and *Charity* makes a good compensation for such Inequality; because by that Law he requires and expects, as he gives such *Blessings* only to some men, so that they should communicate some of the Advantages of them, to others; and that by such *Communications* a Mutual Inter-course and Friendly Correspondence, and all the *Blessings* of such Correspondence and Inter-



course should be maintained among Mankind.

Now in order to bring what we have hitherto offered, to our present purpose and design, I would first take notice, That as all those things in which our *Wealth does* or *can* consist, are confessedly made by God (for to a sober and understanding Consideration, all the *Productions of Nature* are the *effects of Omnipotence*) so all our *Personal Endowments, Powers and Faculties*, by which we obtain Power and Interest, or are enabled for any other Useful and Beneficial purposes, do come from God also. For it is certain, that we can no more make our own *Powers and Faculties*, than we can make *Our selves*.

This Remark then being left in the way to make clear and plain what is to follow, we do to our present purpose and main design lay it down in the First place, That every Man is in Justice and Equity bound by the bare *acceptance* of any *Donation* whatsoever, to make good those *Conditions* upon which such Donation is made. For the Conditions being so annexed to the Deed of Gift, as to be made a part of it; it is not left in his power to *accept* the one, and *refuse* the other. And therefore in all such cases, if he do not accept the Conditions with the Deed, it is as good as taken for granted by the common sense of Mankind, that he does refuse the Deed likewise, and so the  
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Deed does of it self become Void and Null. When therefore God has *Inriched* any Man with the bounties of *Nature*, or *Endowed* his *Person* with the *Gifts* of *Nature* ; If he has by the Law of Love and Charity acquainted him, ( as most certainly so he has ) that he has not bestowed these things upon him for his *own* sake alone, but that he expects from him, that by them he shall be Beneficial to *others* also ; Such a Law so limiting the Donation, does thereby become a Condition of such Donation, and therefore to accept such *Donation*, and yet to *refuse* the *Performance* of the *Condition*, is Base, Ingrateful, and Unjust. For with what Face can any Man accept all he has from God, and yet refuse his Obedience to God's *Commands*, which requires him out of that All to supply his Brothers necessary Wants ? And how devoid must he be both of Gratitude and Justice, who when God bestows upon him Ten Thousand Talents, will not, when God requires it, relieve his Brother with an Hundred Pence ? Or how can any Man answer it to his own Conscience and Natural Modesty (for all Men have some Modesty from Nature, if they themselves do not throw it off ) to deny to do a small Kindness to another at the solicitation of that Benefactor from whom alone he has received his Abundance ? Such a Denial is a flat Contradiction to  
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all *Gratitude*, as it relates to such his *Benefactor*; as it is a flat Contradiction to all *Humanity*, as it relates to his *Wanting Neighbour*. For God by his Law of Love and Charity does require us to supply other Peoples Wants, chiefly and mostly out of our *Superfluities*; very seldom, and but in few Cases, out of our *Conveniencies*; but in no Case whatsoever, out of our *Necessities*; In such Cases he leaves us to the Gratification of our Self-love, and permits us to prefer our selves. And therefore the baseness of Uncharitableness is always attended with this ugly Circumstance, That we will not comply with our God, that is, with our Greatest, nay our only Benefactor, in such Cases in which our Compliance can be no possible Damage to our own Interest. By which it notoriously appears, That as not to Comply with our God, even because he is our *God*, is in the Case of Uncharitableness, *Irreligion*; and as not to comply with him, because he is our *Benefactor*, is in the same Case *Ingratitude*; So, not to Comply with him, in the same Case still, when it is no Prejudice to our Interest (as we have in short shewed it cannot possibly be) is *Folly*. And he, who by his Uncharitableness can be content to Brand himself with Three such Infamous Marks, may well be thought, as to have no Regard for *God*, or his *Neighbour*; so also to have no Regard to his own Soul.

But

But further, to perswade you to Love and Charity from the Consideration we are at present upon; that is, as it has Regard to God, our great Benefactor: I do add, in the

*Second* place, That as every Man is in Justice and Equity bound by the bare acceptance of any Donation to make good those Conditions upon which the Donation was made; so every Man is bound, and that more *strongly*, not to employ any part of the Donation *against* the Donor himself.

This I therefore add, because it will by and by appear, That where Men will not bestow their superfluities for the *Relief* of their Neighbour's *Necessaries*, there they do most commonly *fight* against God with such their superfluities. For we took notice just now, that God does *not* by the Law of Love and Charity take away *any* thing from our *Necessaries*; that he does very seldom, and in some *rare* Cases only pare away any thing by it from our Conveniencies; and that therefore, generally speaking, the Expences of our Charity is in a manner only charged upon our *superfluities*. Now it can be neither Nature, nor Reason, nor Religion, that can dissuade or hinder Men from deducting a Charity out of their Superfluities. For all these three will of themselves suggest to us, That what God  
has.

has given us over and above, and to spare, beyond our *own convenient* Supplies, cannot be better imployed than for the *necessary* Supplies of *other* people. It must be then something *else*; and not only so, but also something that is *contrary* to Nature, Reason, and Religion, that must perswade people to divert their Superfluities from so Noble and Beneficial an Use. And then, if we still go on, and enquire what that something is; the Issue of the Enquiry will be, That it must be Vice and Wickedness. For nothing but that can ever perswade people to Act counter to Religion, Reason, and Nature. Now though this sin be *sometimes* Covetousness, yet it is not *always* so; nay, it is not so for the *most* part. For many times when *Covetousness* is the means to *rake* Superfluities together; Yet even then *Luxury*, *Pride*, *Wantonness*, and *Debauchery* shall be the *End* of such means. But be it one, or be it t'other; that is, let Men be Niggards of their Superfluities, either to gratify the *closer* Sin of *Covetousness*, or the *looser* Sins of *Pride* and *Debauchery*; yet in both Cases they do not only withhold those Superfluities from their necessitous *Brethren*, and so sin against God's Law of Love and Charity; But they do over and above directly employ them against God *himself*, and so do by them cherish and foment that

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his enemy, which his Soul abhors, and that is Sin. For *Covetousness*, as the Apostle tells us, *Col. 3. 5. is Idolatry*. And though *Uncharitableness*, barely as *such*, does break *one* of God's Laws; yet when *accompanied* with *Idolatry*, it *renounces* his *Person* and *Government*; that is, it thrusts him out of his *Throne*, and sets up another in his *stead*. And so, on the other side, when a man withholds his *Superfluities* from his *necessitous Brother*, that he may lay them out upon his *Lusts*, he does not barely *divert* them *from* that *Use*, which God *designs*; but he does also *pervert* them to that *Use* which God *forbids*: He does by them not only not *cherish* God's *friends*, but he does also *abet* his *enemies*; and to make the *crime* look blacker still, he does by them *abet* the enemy of *him*, from whom alone he *receives* them.

And if this Crime be so heinous; Then what shall we say of the Sin of those Men who employ their *Wealth*, *Power*, *Interest*, or *Parts*, for the *oppressing* and *injuring* of those very People, for whose *Relief* and *Comfort* the *Abundance* of such things was bestow'd on them by God. Certainly as this Sin is *directed* point-blank against the *design* of such his *Donation*; so the *guilt* of it must needs be *enhanced* and *aggravated* by such its *direction*. For it does, in effect, turn

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Bread into Poison ; and so makes the Means of Life to become the Instrument of Death. Which ought to be well considered by all wealthy and potent Oppressors ; who, when God shall call them to it, will give but a very ill Account of their Stewardship : because, when he shall take the matter into his own hand, ( as he does all along in his Word assure us he will ) their *perverting* his *designs* of *Mercy* will give an *Edge* to the Executions of his *Justice* ; and they shall therefore have Judgment without Mercy, because they turned the means of Mercy into those of Oppression and Cruelty.

And thus I have in general laid before you our Obligations to Charity, taken from the Consideration of God's general Grant, by which he gave the Earth to Man indefinitely ; that is, to one Man, as well as another, and by consequence to every Man ; and from his Law of Love and Charity, by which he makes good his general Grant to every Man in *particular*, though the Distributions of his Providence are so unequal, that some Men obtain no share in it by such distributions. For I thought it proper, First to acquaint you under what *Obligations* you are, to be *Charitable* , before I offer'd you any *Instructions* to *Conduct* your Charity : For we shall be the more willing to *learn* how to *practise* any Duty ,  
when



when once we are *convinced*, that the *practice* of such Duty is *Necessary*. And I cannot but hope, that you will still the more diligently attend to, and the more carefully practise the Instructions which are to follow, when I have acquainted you, That I received them from a *Publick* Hand, and that upon that account they are the more likely to be pertinent to the Business of the *Day*, and so the more proper to direct that Charitable Design, which is the Occasion of the present Solemnity.

The Instructions then, which are to follow, may (as I conceive) be ranged under Two Heads.

*First*, Such as concern those who *Receive* the Charity, and *Enjoy* the *Benefit* of the several Hospitals: And

*Secondly*, Such who *Manage* such Charity.

And *First*, They who *Receive* the Charity and enjoy the *Benefit* of the several Hospitals, ought,

*First*, To Praise God, the Author and Giver of all Good Things, who has made Provision for *their* Necessities and Conveniencies in a more extraordinary way, than he has for *others* their fellow Creatures. For some of those others, are forced to Toil and Labour to *gain* the *Possession* of what they *want*, before they can possibly *enjoy* what they want; and so their *Labour* wears away

as much of their Strength and Life, as the *Fruits* of their Labour do *Maintain*; that is, they *Labour* and *Toil* that they may *Live*; and they *Live* that they may *Toil* and *Labour*: so that though they Live by the *Bounty* of God, yet they do not Live without their *own* Care and Labour besides. Whereas most of those people who subsist by the Hospital-Charities, have the *Benefit* of their Maintenance without either the Care or Labour of *Providing* such Maintenance: For you cannot but know, that the Poor of Four Hospitals in the Five, are in a manner wholly exempt from all such Labour and Care. By which means it comes to pass, that they who are in the *greatest Want*, are at least trouble to *supply* such their Wants, than those that have the *greatest Wealth*: and an Hospital-Lazar is exempt from all those Cares which attend the House-keeping of every *Dives* whatsoever. The thing has in it matter of some wonder, that people should live at more Ease upon *other* Mens Estates, than other Men do upon their *own*. But such Wonders God can and has brought to pass; *Deus illis huc otia fecit*. And upon this account it becomes their more especial Duty to Praise God for his Bounty and Mercy to them. And this their Duty is to be particulariz'd in the next place, by their praising him for their Founders and Benefactors, and the Faithful Trustees,

tees, Executors and Administrators of either; of whom therefore they ought to *entertain* Honourable *Thoughts*, and (as occasion offers it self) to *make* Honourable *mention*. For though all Blessings whatsoever do originally come from *God*; yet he is pleased to single out some Persons more *especially*, and in some *signal* Cases, whom he makes the *Instruments* of Conveying such his Blessings to *Men*: And which is more and more to our purpose, to those, whom he employs as such his *Instruments*, he does not only *allow* but *require* an Honour to be paid in its due proportion, as well as to *Himself*. Thus because our being is his *First* and *great* Blessing to us, and that without which we should not be in a capacity of receiving any other Blessing from him; and because he does by our Parents bestow this great Blessing upon us; therefore he does, and that too by his Law, require, that we pay the *First* and greatest *Honour* to our *Parents*: And therefore we know, that in those Laws of his, which concern our Duty to Mankind, he has Allotted the *First* place to that Duty and Honour which we *owe* to our *Parents*. And as our *First* Duty is owing to our *Parents*, because from them we receive the *First* and greatest *Blessing*, our *Being*; so the *next* Duty is owing to such our Benefactors by whose Bounty we Subsist; that is, to *whose* Bounty we owe the

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*Continuation and Preservation of our Being.* All those therefore, who are partakers of the Charities of the Hospitals, are bound to Praise God for their Founders and Benefactors, because by their Bounty their Being is preserved and continued. And if I might be allowed to offer my Directions in the Case, I should think it advisable, That the Governours of each Hospital should set apart some Days, or at least One in every Year, in which all the Poor in their Respective Hospitals, which are able so to do, should be bound under some Penalty to be Present at a publick and solemn *Commemoration*, ( more particularly of the Founders King *Henry* the 8<sup>th</sup> and King *Edward* the 6<sup>th</sup> ) and at least at a general *Thanksgiving* offered up in Devout Praises for them and all their other Benefactors.

And *Thirdly*, as those, who are partakers of the Hospital-Charities ought to *Praise* God for their Founders and Benefactors, whether *Dead* or *Alive*; so ought they to *Pray* for such their Benefactors and Governours which are *now Living*. For since their condition is such, that they can make no other requital to the one for their *Bounty*, nor to the other for their *Love, Labour, and Care*; they ought at least to recommend the *Recompence* of such Bounty, Labour, and Care, to the Throne of the *Divine Grace*; that he who has put

it in their Hearts to do *him* a Service so Beneficial to *themselves*, may by their Devotions be engaged to *Reward* such their Service by his Gracious Hand.

*Foruthly*, As they who are partakers of the Hospital Charities should praise God with their *Hearts* and *Lips* for such his Mercy ; so ought they also to do it with their *Lives*. For they who subsist by *other* Peoples Obedience to Gods Laws ( as they most certainly do who Subsist by other Peoples Charities ) are for that Reason obliged in an extraordinary Measure not to break God Laws *themselves*: And since if others had not *observed* his *Commands*, they themselves must have Perished for want of Maintenance ; It is but Just and Equitable if they do Perish when they themselves *neglect* his *Commands*.

Shall I add here, That even Benefactors and Governours themselves ought in all the Instances hitherto mentioned to join with the respective Poor in Praising God for the several Founders and Benefactors ? For we all ought to Praise God for Good and Pious Examples : They are good means of Grace, and lively Incentives to the like Pious and Religious Duties ; And they ought to praise God for what is Beneficial to their *Souls*, as much as the *Poor* ought to praise him for what is Beneficial to their *Bodies*.



One thing more I shall here add, and then shall proceed :

And that is this : I have here laid down the Duties of the Poor, who are partakers of the several Charities. Now perhaps, though what I have said in the Case *has* been but *little* ; yet it may therefore be thought *too much*, because most of those Poor whom the Duties do concern, are *not* present ; and so the Directions and Exhortations offered may be thought to be thrown away. But though they are *not most* of them here ; yet I am well assured, that *they* that have the Authority and Inspection over them, *are*. And then I need but add, That as it is the Duty of the Poor to do what has been *Taught* ; so it is the Duty of their *Governours* to take *Care* that they *so* do. And I must add, that this God expects of you, and that therefore this is part of the Charge that you have taken upon you ; and therefore *cannot*, I am sure, *ought not* to be neglected by you. For they who take care to Relieve Men's *Bodies*, have by that means alone a mighty Power put into their hands of *regulating* their *Manners* ; because they may bind them up to such a regulation by that Natural, Strong, and Mighty Tye, the love of themselves.

And so I have done with my First Directions, that is Directions to those who are Partakers of the Charities.

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The Second sort of Directions follow, which concern those who take care of the Administration of such Charities.

And such Directions are of Two sorts.

*First*, Such as concern the Governours of all the Hospitals in *General*. And

*Secondly*, Such as concern the Respective Governours of Each *Particular* Hospital.

The Directions which concern the Governours of all the Hospitals in *General*, I shall from the Instructions that I have received in the Case, lay down in the following Order.

And *First*, It will become every Governour to inform himself well of the *End* and *Design* to which *that* Hospital, of which he is Governour, was at First *Directed* and *Intended*. For he who keeps his Eye directed to his End, will be the less likely to miss his way to such End. Now the best way to gain such Information, will be to make himself acquainted with the *Charter* of his Hospital, and with the *Practices* of the First Governours in pursuance of such Charter. For the *Founders* are in reason to be supposed to *know* their own Designs best; and their *Charters* are in reason to be supposed best to *express* such their Knowledg; and the *Practises* of the *First* Governours are in reason to be supposed to be most *Plain* and *Simple*, and to come up *closest* to the *Charters*.

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*Secondly*,



*Secondly*, It would become every Governour to have a particular and Hearty Affection to *that* sort of Charity, whose Management and Care he takes upon him by being made a Governour. To this purpose a Charitable Man would do well to examine his Heart, to what sort of Charity the Inclinations of his Compassion do mostly and chiefly lead him. For some People are more tenderly touched by the tender Age, and helpless Innocence of young Children: Others have a more sensible Compunction for the Pains, Wants, and Miserable Condition of the Sick, Impotent, and Maimed; some Men have a great Aversion to Idleness; and some an Horror and Detestation to Vice and Debauchery. Other such like Inclinations might be Named, but these answer best to our present Purpose, and the Time will not allow us to be Superfluous. To our Purpose then: Common Sense will tell us, that a Zeal against *Vice* and *Idleness* will best qualify a Man (whenever he has a fair occasion offer'd him) to endeavour to Reclaim such People who are guilty of them; and that therefore he is the more likely to make a good Governour in *that* Hospital which is designed for that purpose. For every Man will pursue that design with an *Hearty Zeal*, to which his *peculiar* and *Natural Inclinations* lead him; and in such a Case he will hardly grow weary in Well-doing. And he, who can *design* Good, and *do* Good,  
and

and *Persevere* in so doing, is the likeliest Man in Nature to bring the Good, he does, to Perfection. I must add (for I speak to Christians) That as he is the most likely to do it in *Nature*, so in such his doings he is sure to have the gracious *Assistance* of the God of Nature: and then when a Man is animated to the prosecution of his Pious Enterprise, not only by his *Inclinations* but by his *Faith*, we may promise our selves as much security of Success, as can in any Case be expected from Humane Undertakings.

And therefore, if every Governour had an hearty Affection for the Charity of that Hospital to which he belongs, we might here break off, for there would be no need of farther Directions. But because we are all Men, and all Men have their Failings; therefore let me add in the

*Third Place*, That it would become every Governour to remember now and then, that he is a Governour, and that by being so, he is engaged in such business which concerns his Government. For a Governour of an Hospital (whatever may be thought by some Men to the contrary) is something more than a mere Title. The Care is great, for so is the Family that is to be cared for: And every Man who has a share in the *Honour*, (for all Charitable Undertakings are Honourable) should have his share in the *Burthen* to. Not that I think, that every Governour is to attend every business of his

Hospital : That would hinder his own Business and the business of the Charity too ; For most Businesses are rather retarded than put forward by the multitude of Managers. But *thus* much Diligence I think may be truly reckon'd the Duty of every Governour, That whenever the Common Prudence shall Distribute or Allot several Businesses to several Combinations of Governours , each Governour ought so far to concern himself in that Business which falls within his Lot , as to take care that it do not Miscarry by his Default ; and this he ought so much the rather to do, if he have antecedently given his Consent to be charged among others, or singly and by himself, with such Business. And I therefore add his own Consent, because as I am satisfied that the generality of any Set of Governours will not without his own consent Imperiously Impose any Business upon any *one* or *more* of their Brethren ; so I am loath to believe, that any Governour will willingly decline any Business that shall be proposed to his Care and Management, without offering some plausible, or at best probable Excuse for such his Refusal. And (if I may be permitted to offer my opinion in the Case) I must freely confess, that I think it not only *Commendable*, but *Just*, that that Governour who frequently *Refuses* to concern himself in the businesses of the Charity, or who in a manner constantly Absents himself from such Business ; I say,

say, I think, that such a Governour ought of his own accord to make a compensation to the *Charity*, by the *Bounty* of his *Purse* for the *Neglect* of his *Care*: For *Bounty* promotes the end and design of the *Charity*, as well as *Industry*: And as the *Charity* would be *thrown* away, if there were none to *Manage* it; so there would be no *Charity* to be *Managed*, if there were none to *Bestow* it. I do not pretend to compare the Two sorts of *Charity*. They are both in their Kind Noble and Great, and there is such a thing as a Labour of Love, as well as a Bounty of *Charity*. And I know very well, that God has constantly raised up some Noble Spirits among you, who have Honourably discharged *both* *Charities*. But this, I think, I may adventure to say, That he who takes care neither of the *one* *Charity*, nor the *other*, does in *Reason* and *Christianity* Forfeit the Title of a Governour, though he may still Retain it by the *Candor* of those who really are so.

*Fourthly*, It does become every Governour to discharge the *Trust* (which he has taken upon him by accepting the Title and Office of a Governour) with *sincerity*. That is, no man under the pretence of *Charity*, should cover any self or sinister Design that may be prejudicial to that *Charity* in particular, or to *Justice* and common *Honesty* in general. For it is possible that a man may pretend to assist the *Charity*,



rity, when his aim all the while is only to advantage himself: And it is possible, that a man may really promote the Charity, by being injurious and uncharitable to other men. But as I do not, so I wish I could not offer any Instances to make it good, that such practices as these are more than possibilities. But every man's own heart can best acquaint him with his own sincerity. However, because the heart is deceitful above all things, it may prove a good means to secure your sincerity, if you propose to your imitation *such* the Practises of your Predecessors, or Contemporaries, as by a general Consent have obtained the approbation of Good and Wise men, and whose Memories will always be preserved fresh and sweet in such Registers which shall convey them down to Posterity.

*Lastly*, Because we are all mortal (but it is hoped that the Hospitals are not so); therefore it will become you, the *present* Governours to take care, that the Charities shall never want such Governours; and the way to make such your Care successful, is by a continual choice of *New* Governors. For an everlasting *succession* of more and other Governors will be equivalent to an everlasting *continuance* of the *present*: And they who chuse good and proper Men to take care of the future management of the Charities, do by so doing lay up such a stock of Provisions for those Charities, which  
will

will last after they themselves are dead and gone : And so your good Works will follow you for your own comfort, and yet stay *behind* you for the comfort of the Poor. Now what Persons you ought to *chuse*, you may best know by knowing what Persons you ought to be *your selves* : And therefore while I have offered you Instructions in the *one* case, I may well be understood to have done so in *both* : And so shall add no more in this Place, but only, That I am informed, and I am sure it is fit that you should be so too, That by Ancient Custom, (though of late years grown out of use) the Governours of the Hospitals used to be chosen Annually upon St. *Matthew's* day. And certainly it must be some great and solemn Business, upon which the Governours of *all* the Hospitals should this Day meet *together* ; and it seems probable, that that Worthy Gentleman Mr. *John Bankes* (whose Name we mention with honour and respect ) did make an Annual provision for Prayers , for a Sermon, and for the Attendance of the Church-Officers, that so so great a Work might not be undertaken without pious Devotions, and pious Instructions ; the one to beg God's blessings upon you ; the other to give Instructions to you for your faithful and pious Performance of such Work.

And truly the business of managing so great and extensive Charity being great and weighty, it will  
be.

be necessary that your circumspection in making choice of fit men for the doing of such Business, be great and serious. For they who shall be truly thought fit for the discharge of so great a Trust, must be (as my Instructions do very well word it) Men of Sincerity, Diligence, Uninterestedness, Charity, Reputation, Leisure *for*, and particular Affection *to* the Publick and Pious Designs of the Respective Institutions.

I should now proceed to the next thing proposed, and that is, To offer some things which do more particularly concern the Respective Governours of the several Hospitals. Under which Head I should have attempted to set forth to the full value the several Ends of the several Foundations. But I find that the Instructions given me are too large for a single Discourse; And I must not by the tediousness of my Directions prevent your doing of those very things to which I do direct you.

F I N I S



